

WASHINGTON HALL.

In the second place I will say that I am very glad that I live in a country where Messrs. Moody and Sankey can hold their great meetings, and have the protection of the law, and expound their very strange and peculiar notions about the salvation of human soul. Moody and Sankey have just as good a right to hold their meetings as we have—the same right, no more. [Laughter and applause.] The Jewish Synagogue has just as many rights as a

In the second place, there will be a desperate effort on the part of cultured Christian clergymen to recover their intellectual equilibrium. For you know that as a rule the cultured ministers of this country actually felt horror struck at the advent of these realists, because they came along and interfered with the scholarly expositions of Christianity. In

am persuaded, that if Moses and the prophets
ould rise again, they would not know their own
ords and languages, as they are now screwed
ut.—*Martin Luther.*

ing I have understood is that when my health is fully recovered a materialized recognizable spirit will be extended from my physical body, in a sufficiently public manner, and that the form will remain materialized."

F. T. NEWCOMB.

spiritual friends—no one will call the mysterious
event an “expose” or a spiritualistic lie or fraud.
I can be happy waiting while others’ grief is
round, if I can hear the hum as the stone goes
out and round. I can fast a day or two to have
be-starving fed, for they need a good square meal.
before they all go dead.

DR. W. JORDAN.

used me to abandon adventism and accept God's
light.

In a long communication published in the *London Medium and Daybreak*, Dr. Monck, says: "One thing I have understood is that when my health is fully recovered a materialized recognizable spirit will be extended from my physical body, in a sufficiently public manner, and that the form will remain materialized."

For a long time past, the "Keystone Association Spiritualists" have held meetings on Sundays, half-past two o'clock, p. m., at "Lyric Hall," p. 259, North Ninth street. The attendance has been exclusively of those professing to know of spiritual truth, but those professing the Christianology; skeptics and opponents have taken part the exercises.

The presence of mediums very frequently precludes the possibility of a serious study of the world, the invisible intelligences very often taking the subjects treated upon by the speakers. Occasionally there are presentations of flowers, plants, and other demonstrations of spirit communication, and such a display is very attractive. Not wishing to occupy too much space in your rather paper, I will not enter into particulars there, but extend an invitation to all. Next Sunday we expected the conference will be a communication from one of a band of little spirits.

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wards and languages, as they are now screwed
out.—*Martin Luther.*

Mind and Matter.

**The Boston Herald One of the
Journalistic Jesuit Triumvirate.**

follows:

"The following article is just what it claims to be: *an exposure of the base and mercenary humbug, if it seems to you so, of the 'Herald'.* (This Christian bigot must have forgotten the 'tale of Annanias,' and with the belief that 'the Lord is with him,' he has been able to do this whole some one; and it is only hinted here that if the parties mentioned were not 'the friends of the cause,' they were prosecuted for obtaining money under false pretense, it might have a salutary effect in this kind of mountebank business for the future.")

We will show, before we are done with the *Herald*, why it contented itself with "only hinting" this very proper course of action; and why it did not act in the matter, instead of hinting. It will be found that the reason was, because Mrs. Bennett was the employed associate of the author of that report, in obtaining money under false pretences, and he dared not proceed against her. His editorial associate, Zenas T. Haines, was one of those whom Mrs. Bennett, the editorial reporter of

In the *Sunday Herald* of Oct. 15th, 1876, the "Herald man" gives, at length, the report of an interview between his associates, Mr. and Mrs. Bennett, and himself, at their house, in which he says :

"The conversation was here adjourned to the house of a friend, when it was resumed in a desultory way.

and sent for some nunnery, to exercise her med-
distic gifts, to entrap and deceive promi-
Spiritualists and mediums, in order to render them
ridiculous in the sight of a prejudiced public? Why
should the "Herald man" so carefully and tenderly
conceal the name of this principal instrument of
these conspirators against truth? *"He was behind
the scenes,"* as he fully confessed, *"in the truest sense
of the word,"* and knew who this woman was; and
yet he dare not let the public know who she was;
or what she was, that lent herself to such vile and
detestable proceedings. The impotent and lying
excuse for this concealment was, that this medium-
istic tool was under indictment for a serious criminal
offence, and to expose her name might prejudice her
chances of escape from conviction. It has now
been two years and a half since this so-called ex-
posure, and yet the public have never been made

their deadly and relentless enemy?

But to return to the Boston *Herald*. In the conspiracy between the Bennetts, the "*Herald*" man, and their concealed associates, Mr. Zena T. Haines, the late *Register* editor, and the late *Commonwealth* and the Spiritual editor on the Boston *Herald*, was sadly and cruelly victimized; and he was once again compelled to leave his position as editor of the pseudo "Spiritual department" of that journal. In his place, for a time, was installed that journalistic defaulter, E. Gerry Brown, of the late *Spiritual Scientist*, who feebly tried to rival John C. Bundy in his subservience to the enemy. All that the puerile ill-nature of this untruthful man could prompt, he had done to cast odium on the cause, he has been pretending to serve. It was quite natural, should John C. Bundy in his sneaking and cowardly warfare on ourself and the journal which we have been compelled to publish, by their persistent efforts to drag down and trample Spiritualism, that he should appear to support the *Register* and *MATTER* burst upon their conscience-stricken victim as did the "hand-writing upon the wall" to King Belshazzar! We well knew that we would soon hear the wondrous yelping of this Jesuit leashed upon our track, and have been astounded to see them turn and flee before they fairly came in sight of us. We supposed that John C. Bundy, Col. A. C. M.

A Friendly Protest.

OUR REPLY.

We, with pleasure, publish the above letter of admonition and protest, from our Spiritual friends of Cleveland, Ohio, and we shall be pleased to do so

in all cases of difference of views between ourselves and those who may feel aggrieved at our editorial and course. These friends have fallen into the same error, or rather into the same unwarranted custom which has become so prevalent among those who as Spiritualists, take occasion to find fault with others in various versions. We mean the custom of carefully avoiding specifying the error and how those they accuse have offended. If these friends will specify when and in what manner we have aggrieved them, or any one in whom they feel a particular interest, we will endeavor not to offend again, provided, always, that what they ask of us is just, truthful and proper. If we have at any time said anything of any person that is unjust, untrue, or unbecoming, we will be glad to retract. We will be most happy to unsay that "good rule" we have so often used, and to say that "good rule" is wrong, and start anew in our quest for that which is true, right and just. We are the more puzzled to do this, when we can have offended these friends, inasmuch as this is the first time they have ventured to interpose to arrest the "tone of the various Spiritual papers now discussing these important matters." If we mistake not, and we ask these friends to do us the honor to send us their names, we will be glad to publish them in our *Religio Philosophical Journal*, under the control and management of John C. Bundy, has lost no

The Hypocrites' Reply—His Tacit Confession.

In the last *Religio-Philosophical Journal* John C. Bundy publishes the following manifestation of his hatred of Spiritualism and his contempt for democracy ;

WM. R. TICE ON ALFRED JAMES AND HIS MAN ROBERTS.

Mr. Wm. T. Rice who, with his brother T. S. Tice, Judge Gool, S. R. Nichols, and others, exposed Alfred James in the *Journal* for his false representations of Jonathan Burdick in reply to a charge against him. The *Journal* has been so careful to detail and review the history of the affair in its pages, that we are confident that the readers of the *Journal* understand the matter in all its details. We are confident that the readers of the *Journal* will be able to judge for themselves of the solemn assertions in such matters, we do not need to say it more than once.

This is the reply with which John C. Bundy in suits his readers, to an arraignment at our hands, that proved him to be a heartless and contemptible hypocrite and an enemy alike to truth and Spiritualism. We will at the proper time pay our respect to Wm. R. Tice, T. S. Tice, Judge Gool, S. R. Nichols, and others, who were concerned in putting up a slanted exposure on Alfred James. We have some information to give in relation to that matter that will leave those men and John C. Bundy in a position that will teach them a lesson concerning dishonesty and trickery that they will remember as long as they shall live. We bide our time in patience and confidence. The readers and patrons of the *Journal* will yet have an opportunity to judge, as between John C. Bundy and ourselves, who is honest and entitled to their credit and confidence.

HEAVEN AND HELL.

The Turks tell their people of a heaven where there is sensible pleasure, but of a hell where they shall suffer they do not know what. The Christians quite reverse the order. They tell us of a hell where we shall feel sensible pain, but of a heaven where we shall enjoy we cannot tell what.

John Seiden.

